The Bombay Guardian.

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WEEKLY REVIEW.

—A correspondent of the *Madras Standard* mentions a sermon heard at St. George's Cathedral, in which the preacher "alluded to the Royal visit and to the gaieties of the week, and over and over again impressed on the minds of his hearers that, though some would *think* differently, the general relaxation, amusement, and jollification that reigned through the previous week was 'quite proper,' it was, he even said, a *religious duty*, and, quoting from the text, was 'to be received with thankfulness.'"

The writer adds: "You will, I have no doubt, enter into the spirit of the thing when I tell you that I personally met the reverend gentleman at the Reception of Tuesday, the Nautch on Thursday, and the Club Ball on Friday!"

But the senior chaplain gave himself with even mere *abandon* to the gaieties, going to Balls on Wednesday and Friday and to a *nautch* on Thursday. And these, we are told, are among the privileges that are to be received with thanksgiving! These are the religious duties of clergymen in the year 1870. This is the more excellent way that we have found out.

—The Mamlutdar of Sumpgaum, reporting a heavy hail-storm in his district says:

"To the west of the village at a mile's distance, was seen a large deposit of hail-stones which was about ten cubits long by five cubits broad, and three feet high, from which a stream of water flowed and continued to do so for at last two days. Having personally visited the spot and witnessed the phenomena, I have reported the fact for your information."

From time to time we hear of blocks of ice of imense size falling from the skies. In the above extract we have a clue to the explanation of these reports. The hailstones fall in slopes that converge in a common basin in which they come together and by congelation form one mass.

—A rather startling telegram was received in Bombay the other day: "Victory gained; Vishnu defeated." This does not however mean that Hinduism has been defeated; that Vishnu, who became incarnate in Krishna, has like the gods of Greece, Rome and Scandinavia, been overthrown; but simply that Mr Vishnu Parashuram Pundit, the advocate of Widow Marriage, has been defeated in his attempt to show that the Shastras support his view of the matter. If they do not, so much the worse for the Shastras.

—Madras time is to be adopted at all stations on the G I. P. Railway from May 1st. Madras time is 27 minutes in advance of ours. This will lead to endless mistakes, unless the time tables include a translation into Bombay time. This reminds us that a year or two ago some one proposed that Greenwich time should be adopted all over the world. This would be a relief from *some* difficulties, though possibly it would introduce many new ones.

—The Ceylonese, having been anticipated by the people of India in ordinary methods of entertaining the Duke of Edinburgh, decided to show him a score of wild elephants driven into a 'kraal.' Somehow or other, no day but Sunday could be secured for it. The Prince arrived at the locality on Saturday. Sunday morning, there was divine service; immediately after which the kraaling began, and the congregated multitudes, including Government officials and all who were in attendance on the Duke, viewed the spectacle which had been arranged for them.

—An Income Tax of half an anna in the rupee has been decreed by Sir Richard Temple. In England they pay one penny in four shillings, only two thirds of what is here demanded. A great deal of dissatisfaction is expressed at this, and at the Financial statement generally; but this will weigh little; the principal aim of our rulers appears to be to stand well with the people at home; and an Income Tax is, in England, considered the proper thing. Our chief objection to it is that it leads to a great deal of falsehood and prevarication. We would tax infant marriages, five or ten per cent. on the actual expenditure; increase the tax on tobacco and spirits of all kinds; and enhance the import duty on wines and brandies. A telegram informs us that the Income Tax in England has been reduced to four pence. This will not tend to diminish the bitterness of feeling here entertained.

A considerable number of Reports and other publications have been accumulating on our table, which we shall notice as we get opportunity.

A collection in behalf of the Scottish Orphanage will be made to-morrow in the Free Church, Esplanade; the Rev. R. Stothert will preach a sermon to children at 6 P.M.

The Rev. C. C. Menge of the Church Missionary Society left for Europe by the last Mail. Mr. Menge first came to India 35 years ago and has spent almost the whole of this time at the Deccan stations of the C. M. S. He hopes, if by the blessing of God he should regain his health in Europe, to return to this country, and we trust he may be enabled to do so. Malligaum is now without a European Missionary.

The Rev. A. O. Gillett also left by the last Mail.

We learn with pleasure that the interesting work in the Mangalore district, noticed by us some time ago, is still going on. A letter from the Rev. J. Mack, Mulky, April 5th, says: "Next Sunday I hope, with the Lord's grace, to baptize some twenty persons to whom I have been giving instructions for two months. Mr. Maenner has commenced a course of instruction with a still larger number of people that have lately broken with heathenism and asked for admission into Christ's church." The Lord's people are asked to help by prayer.

We take the following from a home paper:

The number of honestly-disposed working people, who cannot earn sufficient bread for their families, and are consequently at this moment sinking into pauperism or crime, is unquestionably very large, and the women and children who are destroyed or permanently injured by diseases induced by want is beyond calculation."

Well, at this very moment we are informed by telegraph that the Budget shows a surplus of about *eight millions*. The juxtaposition of these facts is suggestive. If there is more wealth there seems also to be more misery in England than in other countries. There is a screw loose, a leak, somewhere.

A correspondent gives us the following information:

"The fact that Mr. Ganesh Bapu, a Chitpawan Brahmin, said, during the trial of the charge which had been instituted in the Police Court against Mr. Bala Mungesh Wagle, that the Shenvis were *three karmi* Brahmins, has given rise to an association composed of a few Shenvis. The object of the association is to dismiss all the Chitpawan and the Karade Brahmins who are employed by the Shenvis and their head priest in the worship of their household gods, &c, to establish a Vedic School to teach the *Vedas* to the boys of their own caste with a view to make them fit for the professions of Bhats, and to prove that the Shenvis are *shada karmi* Brahmins. The President of the Association is Mr. Bhawani Viswanath Kanbinde, who gave two or three lectures in Marathi in Shenvi Thakurdwar expounding particularly the history of the Gowd and the Chitpawan Brahmins."

We must decline entering into this caste dispute, and therefore omit the remainder of our correspondent's letter. We merely mention, for the information of the unenlightened, that a Brahmin is designated *Shutkurmi*, because he is competent for six functions, viz. *Adhyayan*, study of the shastras; *Dan*, almsgiving; *Yajan*, sacrificing by deputy; *Adhyayan*, teaching the shastras; *Prutigruha*, accepting gifts; *Yujan*, sacrificing personally. A Shenvi, on the other hand, is supposed to be without the three last privileges, and is called Trikurmi, man of three functions. So far as the new movement among the Shenvis is for the purpose of shaking off their dependence upon the Brahminical priesthood, so far it is well. But there is one prerogative which we all have in common, the privilege of proving all things, even the things proposed as standards, the Shastras; if this were fairly acted upon, caste distinctions would soon go by the board.

ASIATIC SOCIETY MUMBAI

We have been favored with a copy of the Report of the Methodist Episcopal Mission in N. India, for 1869. This Mission occupies 6 stations in the Bareilly district, 7 in Lucknow and 5 in Moradabad. The number of church-members had risen from 377 to 468; of probationers from 288 to 303; of baptized adults from 173 to 277. The last number indicates, we suppose, the Native converts, and indicates that there has been a large numerical increase. There are 17 churches (edifices) and 20 parsonages. There are 106 schools with 3,084 pupils in daily attendance. At the Conference held in January last, Bishop Kingsley, from America, presided. In the tables we miss a column showing the number disciplined. The missionary at Shahjahanpore, while mentioning that 50 adults were baptized in 1869, somewhat damps our satisfaction by intimating that a great majority of the large number baptized in 1867 had proved unfaithful. A tract of land (887 acres) has been purchased near that station for a Christian village. We learn with pleasure from one of the Resolutions passed at the Conference, that the Rev. Wm. Taylor, of California, proposes to visit India on an evangelistic tour during the present year. We have referred at times to the very successful preaching of Mr. Taylor at the Cape, in England and elsewhere, and hope he may pay us a visit in Bombay and be the means of reviving religion among us. We have marked a number of passages in this Report for selection, and have only now to add that the Mission work affords us illustrations of the principle embodied in the parable of the laborers in the vineyard, engaged at different hours. Some of the youngest of our Societies have as large fruit as others who have been long on the ground.

There were public meetings on Thursday of last week in connection with the Free Church Mission and the Bombay Diocesan Board. The Free Church Institution, in common with several other institutions of a similar character, has suffered somewhat from the rivalry of purely secular institutions, and the intense pressure brought to bear by the system of University examinations, in the direction of secular study. This is a matter that we have already discussed, and merely remark at present that the Free Church Bombay Institution has a very powerful staff of European teachers, the Rev. Messrs. Stothert, Small and Stephen, besides the Rev. Dhunjibhai Nowroji and (to judge from a remark made at the meeting) only seems to be wanting in first class native teachers to undertake purely secular branches. It has been crippled financially for some time, and about Rs. 5,000 are due to the Rev. Dr. Wilson for sums advanced by him. When we remember that the Revs. Dhunjibhai Nowrojee, Hormusji Pestonjee, Shapoorjee Edulji, Baba Padmanji, Narayan Sheshadri, besides Mr. Gunputrao Rughoonath and others not ordained, were originally students in this Institution, it does not seem likely that the public will allow the want of funds, if that is all that is needed, to stand in the way of its efficiency. But it is manifest, in Western India at all events, that Institutions of this kind occupy a different position now from what they formerly did. To enable them to compete successfully with the many educational establishments and facilities of the day, the secular element must be made more prominent. Many, however, think it better to abandon this rivalry and make the schools more strictly evangelistic, submitting to have a diminished attendance: we agree with them.

We should have been glad to have some statistics regarding the churches connected with the Free Church Mission. These we shall get perhaps in due time.

At the meeting of the Diocesan Board, the Bishop presided, and the attendance is said to have been good, which is more than was the case at the Free Church meeting. The several schools under the care of this Board, for European and Eurasian children, seem to be flourishing. Mr. J. Ryan made a very strong protest against the course pursued with reference to the Rev. Mr. Williams, who came out as a missionary of the S. P. G. to preach the Gospel to the Natives, spent a year in the study of the Guzarati and had just begun to use it in open-air preaching, when he was taken from the Society to which he belonged, from the work to which he was appointed, and placed over the Byculla school under charge of the Diocesan Board, and what is more, his salary was taken with him! It seems a most extraordinary and anomalous condition of things, that the engagement entered into between a missionary and the Society that sends him out, should be liable to be superseded in this way by the Bishop of the diocese, to whom we suppose the new arrangement is due. There are two missionary societies of the Church of England, and they are supposed to represent different Church views and Mission policies. But if the Bishop of the diocese has the same authority over their missionaries that he has over the chaplains, the relations of the missionaries with the Societies are likely, under conceivable circumstances, to be affected in a way that did not originally enter their calculations.

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AMIABLE PREACHERS.

Society is held together, in a subordinate sense, by two principles, first, that of Individuality, impelling a man to seek that which concerns his well-being and preservation, and secondly, that of Conciliation, which causes him to have regard to his neighbour's pleasure. There is a third principle, that of Loyalty to Him who is over all; upon this depend the other two; by it they are hindered from inordinate action, kept in proper equilibrium, and the good of all efficiently wrought. Loyalty comprehends the knowledge of the Sovereign, attachment to his reign, an enlightned zeal for his honor, conse.ration to his will. By this the feeling of Individuality is kept back from selfish manifestations and aspirations; and by it, the principle of Conciliation is kept in its place, and hindered from becoming a snare to us, and a means of injury to our neighbour and ourself.

We wish to make a few remarks with reference to this snare which we believe to be one that many of our teachers of the present day, in all departments, are exposed to.

The spirit of kindness leads us to seek our neighbour's pleasure, to help him according to his need and our opportunity, to postpone our own gratification for his, in a word, to look, not every man on his own things, but every man at the interests of others. Occasionally, it is in our power to manifest this kindness by gifts or by acts; more constantly, we may show it by friendly words and by abstaining from language that would be likely to offend or grieve. In modern society this use of language has been carried to considerable perfection; there is great and constant carefulness in conversation not to run tilt against a man's decided preferences or prejudices, but to guide the barque of intercourse so that all may go smoothly and that our acquaintances may be favorably impressed with the courtesy and consideration shown them. The snare to which we have referred is this: the claims of Loyalty may be sacrificed to the spirit of Conciliation; we may produce an agreeable impression, but possibly it will not be the impression that is really wanted; we may show deference to sentiments that are hurtful; we may attract a man to ourselves without attracting him to the truth; we may show the false kindness that indulgent parents show to their children when they give them what they ask for, without the sanction of their own better judgment.

The grand aim of Christianity is to redeem men from the power of self, to teach them to lead a life of love in preparation for a heaven of love. Christ died to redeem us from all iniquity and purify us unto himself a peculiar people, zealous of good works. What then can better become the Christian than amiability? Can he have too much consideration for the interests and the feelings of his fellow men? Surely, there is no danger of his showing too much kindness. When we walk in love we walk as Christ also walked. Most true; but amiability without loyalty is not Christian perfection, is not the imitation of Christ. We have known men who have simply destroyed themselves as Christians, by an excessive cultivation of the spirit of Conciliation, to the overlooking of the sacred responsibilities that belong to Christian Loyalty. Food that goes only to supply the waste of flesh and ministers no nourishment to the bony frame, is fatal to health.

To see this matter more clearly, let us take the case of a minister. He is an amiable, kindly-disposed and in many respects unselfish man; most people would call him an eminently unselfish man; he studies the desires and feelings of others, and constantly aims to please them. But he is a preacher of the Gospel; there are some stern things in this Gospel; some things that jar upon the sensibilities of men who wish to make the best of this life; some terrible statements regarding the nature of man, the ruin that sin has wrought, the necessity of a new birth, of a divine power to purify the depraved heart; of the wrath of God impending on the ungodly. Then again, there are statements that men fancy to be unscientific and unreasonable; references to the devil and his power; supernatural works; narratives that modern refinement takes offence at. Well, the temptation is for the preacher to smooth over these asperities; to keep back that which is unpalatable; to dwell always upon certain gentle aspects of the Gospel; to speak of God as love; to repeat the invitations of Christ to the heavy-laden; to harp continually on the kind reception he gave to sinners; aspects of the first importance; but aspects that are sure to convey a wrong impression if they

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are dissociated from the severer truths with which they are indissolubly connected in the word of God. Under the influence of this temptation, a minister will study the Scripture chiefly for the purpose of finding something to justify him in passing over the unwelcome doctrines, some theory by which he can pack up and put on the shelf, as obsolete, the doctrines of human depravity, dependence, inexcusable guilt, and wrath to come. His amiability and spirit of conciliation are a guarantee to his hearers that they shall not be pained by the stern and humiliating aspects of God's word; for the minister knows what they like and knows how to bring forth from his treasury such things only as shall not strongly war with their modern ideas, and with their self-complacency and love of peace. Of course, there shall be exhortations to a better life, a life of more Christ-like love, judiciously blended with commendations of the good disposition and noble aspirations of his hearers.

The grand difficulty here is that the minister easily persuades himself that he is exemplifying the great Christian law of love, and every day there is less and less likelihood of his coming to the knowledge of that truth which is unpalatable to men. But ah! what has become of loyalty to Christ? One is your master, even Christ. What becomes of discipleship when we pick out and throw away all in the Master's teaching that is likely to wound men? What is the word of the Gospel called but a two-edged sword? To his brethren that did not believe upon him Christ said, The world cannot hate you; but me it hateth because I testify that its works are evil. No man is worthy to preach the Gospel, who has not that loyalty to Christ which will cause him to deliver the *message with which he has been entrusted*, unabridged and unaltered. No man can serve two masters. If he lays himself out to please those whom he addresses, he will perhaps succeed; but he will thus certainly sacrifice their highest interests and his own.

THE SECOND ADVENT. XII.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the Devil, and satan, and bound him a thousand years. Rev. xx. 1. 2.

We hear a great deal of the millennium. The pre-millenarians have their view of it, and the post-millenarians theirs. The grand question of debate between them is whether the glorious advent of Christ is to usher it in or to succeed it. Others know it simply as the good time coming, when truth shall be in the ascendency, when the meek shall inherit the earth and the wicked shall cease from troubling. All understand that there is to be a period of a thousand years during which the Gospel shall be triumphant over the earth, the long-waged conflict between light and darkness having terminated in favor of light. All are agreed that the thousand years are to be; there seems to be little or no question that such a period of blessedness is actually foretold; but there are many differences of opinion regarding the instrumentality and the method by which the period is to be introduced, and regarding many incidental particulars. And pre-millenarians are utterly at a loss to understand how any one can be so blind as not to see that Christ's glorious coming must precede the millennium; while to post-millenarians it is a mystery how any one can fail to see that his advent in glory can only be at the end.

Now it is a little remarkable that the one solitary passage in Scripture in which mention is made of the thousand years during which Satan is to be bound and the saints on the throne, is this. No where in the Bible except in the 20th chapter of Revelation is there a whisper of this thousand years. That does not in the least weaken the testimony of this passage; but it should make us exceedingly careful in forming our conclusions as to what its meaning actually is. And as we are now engaged in considering what the Bible has to say on the subject of the second advent, it is fitting that we should carefully examine this 20th chapter of Revelation and see what is really taught in it.

And our attention is first arrested by the fact that this description occurs in a book that is essentially and throughout symbolical. From the very outset the reader is made clearly to understand this. The Son of Man appears to John in Patmos, holding seven stars in his right hand, with a sharp two-edged sword proceeding out of his mouth, and having the keys of death and hell; and there is an interpretation of the mystery of the stars. And even the epistles to the seven churches are full of symbolical language; candlesticks, manna, white stones, rods of iron, morning-stars, a book of life, a tree of life, keys, pillars, gold, eye-salve, &c. &c., are used to designate things connected with the experiences and hope of those churches in Asia Minor. The whole texture of the book is symbolical. Nothing is spoken of as it is; figurative language is used wherever it can be used. Is Christ on the throne of heaven to be spoken of? He is described as a Lamb in the midst of the throne as it had been slain, or as the Lion of the tribe of Judah, or as the Root of David. Are the heavenly host to be described? They are spoken of as four living creatures, like to lions, eagles, calves and men, six-winged, full of eyes within. So 24 elders represent the church of the redeemed; and the odours from golden vials the prayers of saints. Our Lord was exceedingly displeased with his disciples when they construed his figurative language literally, and fancied he must be referring to bread when he spoke of the leaven of the Pharisees; and in like manner it is very certain that no one could do greater dishonor to this book of symbolic prophecy, than by supposing the figures to be literal descriptions.

In this latter part of the 19th chapter we have the overthrow of the beast and the kings of the earth and their armies by the sword proceeding out of the mouth of him who is called The Word of God; and the casting of the beast and the false prophet, alive, into a lake of fire. This is the overthrow of pseudo-Christianity; of the great systems that claim to be the church of Christ and to be invested with the authority of Christ. The truth has been manifested in a way that has made further deception possible; all the world has been made to see who are the true people of Christ and what is the true Gospel of Christ, and they who by their falsifications of the truth have blocked up the way to heaven among all nations are exposed in their true colors, in their native blackness, and have been consigned to everlasting infamy. The description in chapter XIX relates especially to the judgment on Christ's enemies; they fill up the picture; the glory and honor accruing to Christ's true followers are not yet depicted. The kings and their armies slain, the beast and false prophet taken captive and disposed of, and all by the two-edged sword, the word of Christ, according to his own prediction, 'my word shall judge them at the last day,' through the manifestation of Himself. In the 10th verse of the next chapter we have 'the devil that deceived the nations cast into the lake of fire;' but in the interval we have the remarkable description contained in the first nine verses of chapted XX; a parenthesis embracing marvellous things indeed.

'An angel came down from heaven,' (1). The Greek has the past participle, 'having come down;' an angel who had come down from heaven; doubtless, in connection with the manifestation previously described.

In order to understand the mission of this angel we must look back to chapter xii. 9, where 'the great dragon, the old serpent, called the Devil and Satan, that deceiveth the whole world' is represented as cast down from heaven to earth.

WHAT IS TRUTH?

I have not found so great faith, no, not in Israel. (Matt. VIII. 10.) Jesus is pleased to see in the faith of this Roman centurion, a prophecy of the triumphs of the Gospel among the Gentiles, and rejoices in the opportunity given of announcing the great truth that the Gentiles should be fellow-heirs with the elect Israel; not merely so but that there should be a greater readiness to receive the truth on their part than on that of the Jews. Observe throughout the Gospels that he seeks this one thing, faith, and rejoices in every manifestation of it. The Jewish elders were commending this foreigner for his munificent interest in them; he might have been commended for his humility, 'I am not worthy;' but it is his faith that receives Christ's attention. Here we have the germ of what, in the fulness of time, Paul more distinctly taught: that Christ is the end of the law, for righteousness, to every one that believeth. They shall come from the east and the west with simply the faith of the centurion, and enter into the same grace, inherit the same promises, that were bestowed upon the most distinguished Jewish saints.

Go and show John again those things which ye do hear and see. (Matt. XI. 4.) Art thou he that should come? was the enquiry. How did Jesus show his Messiahship? If the Christ of some of our modern thinkers had been there, he would not have referred the messengers to his supernatural works; for they disallow these and insist that nothing of the sort can ever be necessary. If such a Christ had been there, he would have endeavoured to disabuse their minds of the superstitious idea that any deviation from the order of nature was possible. He would have delivered an eloquent discourse setting forth the beauty of self-denial and mutual love, and would have taken them to this and that sick-bed to hear him speak words of comfort, and gone among the poor and distributed bread, and gone to the rich and denounced their sins. Had the messengers returned with simply such proof as this, John would have said to them, 'I sent you not for proof that this was an eloquent or a kind-hearted or a courageous man; but for proof that he is the Messiah, the son of God, of whom the prophets have been speaking for forty centuries, who is to take away the sins of the world and establish on earth the everlasting kingdom of our God; in a word, for proof that here is one that differs from all that have been and shall be, and is invested with an absolute claim upon the allegiance of all men from the highest to the

lowest; in the nature of things, nothing that would be sufficient evidence for another, can be evidence for him; there must be something that shall be as the voice of God, saying. This is my beloved son in whom I am well pleased. But Jesus, who on another occasion said, If I do not the works of him that sent me believe me not, did not send back the messengers of John till they had seen him perform works which none but He who had instituted the order of nature could perform. John himself did not witness them; he had simply the testimony of his disciples who had seen them; upon this testimony he believed. He had already heard from others that Jesus wrought such miracles; it was when he had heard of them that he sent the messengers; but he thought perhaps that the Messiah would put forth his power in such a way as to put down all other power in the state and take to himself at once the kingdom that belonged to him. Here was this impious king Herod, setting at defiance the laws of God and not shrinking even from casting the recognized prophet of God into a prison; was it not marvellous that he should continue in the enjoyment of his power, and that John, the precursor of Jesus, should languish month after month in prison; while there was one in the land possessed of supernatural power and entitled to take unto him the greatness of the kingdom under the whole heaven? If Jesus has power to heal the sick at a distance, to raise the dead, to cast out devils, what should hinder him from sending a palsy on Herod and opening the prison doors to John? At all events these ideas would naturally occur to John's disciples, and the simplest way of solving the difficulty was by sending the disciples to Jesus. This itself was a recognition that Christ was the truth of God. Ah, if all doubters would bring their doubts to Jesus, instead of turning away from him or going to his enemies. Let us ask Jesus why there is the obscuration of his glory, the hiding of his power, why he does not more immediately utilize his sublime resources. John's difficulty continues to be a difficulty to this day. If Jesus has all power, in heaven and in earth why does he not put down all the ill-used power of the princes of this world, the counterfeits of Christianity, the heathenism of the nations? Let us ask Jesus himself; in the study of his character and of his mission and of his kingdom, we shall find such answer as is needed. Perhaps he will answer our question by another question; will say to us, Why *dost* thou not give my kingdom a larger place in thy heart, why dost thou not more truthfully present thy body a living sacrifice, why dost thou keep back from me a part of what I have purchased? Such questions go to the root of the matter; and it would be a great gain if some of our wise men who animadvert on Christ's methods and Christ's delays, would put themselves in the way of light by attending to these preliminary queries.

He that is least in the kingdom of heaven is greater than he. (Matt. xi. 2.) God speaking by the mouth of Jeremiah, warns the wise, the mighty, the rich, not to glory in their wisdom, power and wealth; 'but let him that glorieth, glory in this that he knoweth me.' (ix. 24) This and this only is greatness; for He is the fountain of all good, and only as we are in relation with him can we achieve true greatness. John, closing the old dispensation, and standing at the threshold of the new, actually beholding with his eyes Him whom prophets and kings had only seen in vision, surpassed all that went before him in the fulness of his knowledge. Yet, dying as he did, before the death and resurrection of Christ, it was a very faint outline indeed of the descending kingdom of heaven that he could discern. The least of believers, after the day of Pentecost, had a knowledge of God and of his scheme of salvation for a fallen world through the cross, that altogether surpassed the conceptions of John. And how is it with us? Let us remember that the only knowledge which is of any account is that which has its due effect upon our heart and life. Are we glorying in our wisdom, might, riches, position, critical acquaintance with the Scriptures, ability to preach, influence in the church? If so, we are effectually excluding that knowledge which Christ refers to, and putting away from us the greatness that cometh from Christ only. Believers under the old dispensation had like precious faith with us; but oh how little comparatively was there for their faith to feed upon. One page of the Gospel has more to stimulate and strengthen faith than the whole of the Old Testament had; and the believer, emancipated by the teaching of the New Testament can find more in one page of the Old Testament than the ancient believer could find in the whole of it. 'The veil is done away in Christ.'

Correspondence.

To the Editor of the Bombay Guardian.

Sir,—The Presbyterian Orphan Society (Ireland) has been in existence about three or four years only, and has already had remarkable success. The working of this Society is noteworthy in many respects, and a brief account of it might interest some friends of orphans in Bombay.

A few figures must first be given.

668 orphans have been enrolled and aided by the Society up to this date. On 1st Jan.'69, there were 540 on the roll; 101 were added during the year—less 29 withdrawn &c, leaving 612 on the 1st Jan. '70. The receipts for 1869 amounted to £3,630. The expenditure for the support and education of the orphans for 1869, numbering as above, say an average of 570, amounted to £2,016 only. Working expenses £300. The average expenditure for each orphan is therefore about £4. per annum.

This is doing an urgent good work—and there is every reason to believe that it is well done—at a minimum cost.

The Society has no local habitation, that is, the directors neither own, nor have rented any orphanage dwelling house. The orphans are all put out to board. 118 have lost both parents. The others, being fatherless only, are in many instances boarded with their own mothers. (Except in some cases of moral disqualification, who so well fitted to have charge of a child as its own mother?) Where the child is a full orphan, a near relative, or interested friend, of moral character and worth, is selected for the charge.

The orphans, and the families with whom the orphans live, are under the direct supervision of the minister of the district, who himself probably brought the orphan to notice, and recommended the family for the trust; and has therefore a sort of personal interest in the prosperity of the arrangement. Besides his supervision and the report he renders quarterly, there is the supervison and the report of the General Agent of the Society: and added to these, there are the visits of sympathizing Christian friends who gain the confidence and the affections of the orphans to an extent that immeasurably exceeds anything to be gained by visits to a public orphanage. We have a practical illustration in our neighborhood. Our esteemed friend from Bombay, Dr. Milford Barnett, who is on the working committee, and who gives largely of his time and means to the management of this young orphan society, has two families of three children each under his immediate care. He visits them, and takes a kindly interest in the orphan's welfare, and in the welfare of all the members of the household: advises them all, reads with them, prays with them, awakening in them the liveliest feelings of gratitude, and giving them practical evidence of the truths of Christianity. It is easy to see that others besides orphans are likely to benefit by this.

The children reside in the townland, or district—often in the same house—they lived in before they became orphans. So that they have the same (or a similar) circle of friends, attend the same schools, have the same playmates, and as nearly as possible the same prospects in life as before. The Society steps in and takes up the work that the poor father through sickness and death had to lay down, and it does the work with a greater solicitude for the child's moral and spiritual welfare than the poor father ever exhibited. As far as the Society can do so, it causes the whole surroundings of the orphan to be of a wholesome and good moral character.

The result is:—

"The directors continue to receive the most satisfactory evidence that the placing of orphans in families is the system best suited for their godly up-bringing and the development of their social virtues."

"The health of the children is most satisfactory, the clothing is sufficient and good in all cases, except eighteen, to whom attention is being directed."

Seeing money under the head of building fund for this Orphan Society, I expressed surprise that whilst the present arrangement appears to work so well, it should be contemplated to have an orphanage building for the children. But I was told the Society contemplates no such thing. Small sums have been given, and have been bequeathed to the Society for an Orphanage; the directors thankfully receive the money, the whole of which is very small in amount as yet and invest it in some safe security as "Building Fund money." Besides the objection to having many children under one roof, the directors could not support one half, or perhaps more than one fourth of the orphans in a house with an expensive staff of teachers, servants, &c. and a heavy continuous outlay for food and necessaries of all kinds.

The following remarks penned by one of the directors shews that they are willing to recognize what is good in other systems as well as in their own:—

"In England Mr. Spurgeon's Orphange at Stockwell seems to be excellently managed and I believe very economically. There 135 boys are boarded, clothed, and taught. They are lodged—not in large uncomfortable corridors and halls—but in separate houses presided over by matrons—*each a little home in itself* Nothing it is affirmed can exceed the comfort of all the arrangements in these Stockwell Orphan homes, admirably administered, and affectionately superintended as they are by the vigilant pastor, the Rev. Mr. Spurgeon."

T. G.

Holywood, Ireland, 10th March 1870.

Epitome of News.

Saturday, April 9, 1870.

—Mr. Lyman, an American gentleman, has, says a Calcutta contemporary, been engaged by the Government of India for a period of two years to examine the petroleum springs of the Punjab.

—*Deccan Herald:* "An extension of thirty miles of railway beyond Goolburga is ready to be opened; but it is not intended to open it until July next, when the whole extension will be opened from Goolburga to the Krishna. It is intended to establish a ferry on the Krishna in the rains; and after the rains to lay down a tramway across the bed of the river. The through communication between Bombay and Madras is therefore a matter of no distant prospect. The screw pile viaduct of the Krishna will require two years for its completion."

—A correspondent of the *Pioneer* says that the Maharajah of Joudpore was lately minded to blow his sons from the cannon's mouth. They were endeavoring to get money from the Minister by force, and only desisted on the approach of the Political Agent.

"These sons would scarcely dare to conduct themselves in this manner, were it not for the covert support they receive from the rebellious Thakoors of the State, and the secret co-operation of the Marwarree Moosahibs of the Government, who are averse to a foreigner holding the reins of power and putting down the bribery and extortion by which they have amassed enormous wealth. The Minister, I may remark, was formerly in the service of the British Government. I had the good fortune to know him while he was at Aboo with the Maharajah, and was favourably impressed with his demeanour."

Monday, April 11.

Overland Mail, March 18: The Radical members are making a stand against the religious clauses of the Education Bill. The debate on the second reading has occupied two nights and is adjourned.—The Select Committee on Corrupt Practices at Elections recommends the adoption of voting by ballot.—Mr. Childers' naval retirement scheme has been generally accepted with satisfaction. An amendment, moved in Committee of Supply, has been rejected—The conduct of the Captain of the steamer P. and O. *Bombay* is viewed with universal regret.—It is reported that the members of the Œcumenical Council have come to an understanding on the Infallibility dogma.—The Pope is said to be seriously ill.—The attempted assassination of a witness is reported from Waterford.—Details have been received of the massacre by United States troops of 173 Red Indians, of whom 140 were women and children.—Spurious tea, about which there have been some astounding revelations has been the talk of the week.—Sir. William Russell, Bart., one of the members for Norwich, appears in the Bankruptcy Court, with liabilities estimated at 575,000*l*.—The sale of the late Earl of Derby's racing stud realised 4,725 guineas.

The ceremony of unveiling the Martyrs' Memorial in Smithfield, was performed by the Earl of

Shaftesbury, in the presence of a large number of ladies and gentlemen, on March 11. The memorial occupies one of the arched recesses in the external wall of St. Bartholomew's Hospital, and consists principally of red and grey polished granite, the more ornamental parts having been excuted in bronze. The general character of the design is classic, in harmony with the style of the building. The cornice consists of mouldings, and bears the text, "The noble army of martyrs, praise Thee." This is supported by pilasters, between which there is a panel with the following inscription:—"Within a few feet of this spot, John Rogers, John Bradford, John Philpot, and other servants of God suffered death by fire for the faith of Christ, in the years 1555, 1556 and 1557." On the base is the further inscription, "Near this place is erected a church to the memory of the said martyrs." The Earl of Shaftesbury, speaking from the steps of the hospital, gave the purport of the memorial, and it was then unveiled amidst cheers, and the proceedings terminated

The Archbishop of Syros took part in the services on Sunday last at St Margaret's, Liverpool, when his grace delivered the Benediction in Greek at its close.

An action for libel brought against the Bishop of Sodor and Man by Mr. Laughton, a member of Manx Bar, terminated, after a protracted trial, on March 15, the jury finding for the plaintiff and awarding him 400*l.* damages. The action had its beginning in the vagaries of several young men of strong Ritualist tendencies, who had been trained in a sort of monastery established by the Rev. Mr. Mossman, rector of Torrinton, Lincolnshire, and ordained by the Bishop of Sodor and Man curacies in the island,

Last Wednesday's sitting of the French Chamber is likely to become celebrated in history. An order of the day on the subject of Algeria, signed by members of all parties, from the extreme Right to the "Irreconcilables," was carried unanimously, and a radical reform in the Government of the colony may fairly be anticipated.

Count de Montalembert, whose name is indissolubly associated with the modern political and literary history of France, died on March 12.

The rivalry for the throne of Spain has at length led to a melancholy encounter, resulting in the death of one of the aspirants to regal honours. A duel was fought on Saturday, March 12, between the Duke de Montpensier and the Infante Don Enrique de Bourbon. The latter was killed by the former's third shot. The Duke de Montpensier's seconds were Generals Cordoba and Alaminos; Don Enrique's seconds were the Republican Deputies.—Prince Henry of Bourbon, Duke of Seville, was one of the sons of the Infant Don Francis de Paula, third brother of Ferdinand VII., King of Spain; he was thus first cousin of Queen Isabella II., and younger brother of the King Consort, Don Francisco d' Assise.—The House of Representatives, by a party vote of 131 to 45, has passed a Bill re-admitting Texas on the same condition as Virginia.

The Emperor Napoleon, as may be remembered, some time back purchased the site on Mount Palatine formerly occupied by the palace of Augustus Cæsar and his widow Livia. Excavations in the ruins have been made by His Majesty's order, and many interesting objects of antiquity have been brought to light. A more important discovery just made is, that of three underground rooms, which apparently belonged to the baths, and of which the walls are admirably decorated with frescoes.

Dr. Haug has published an interesting paper on the origin of the Sikh religion in the *Allgemeine Zeitung*, February 1. It was founded, like several other sects, in the sixteenth century, and possesses two sacred books, the Adi Granth, or the Book of the First Nine Gurus, and the so-called Book of the Tenth King. The more interesting is the former, which contains various religious poems by twenty-five authors, including Nânak, the founder of the sect, written in various dialects of old Hindi, though some pieces are in Sanskrit. The other sacred book is tinged with Hindu mythology, and is in purer Hindi. Dr. Trumpp has been entrusted by the Secretary of State for India with the task of translating these hitherto unknown records.

A rumour is current in Constantinople to the effect that an English company have offered to construct a railway from the Sea of Marmora to Bassora, across Asia Minor, without subvention.

A terrible collision took place in the Channel yesterday morning between the steamer *Normandy*, from Southampton for the Channel Islands, and the steamer *Mary*, of Grimsby; the consequence of which was that the former vessel was cut down about midships to the water's edge and sank very shortly afterwards, carrying with her the captain and most of the ship's officers and crew and seventeen passengers, including several ladies.

—H. E. Lord Napier of Magdala arrived in the Mail on Saturday, and leaves us to-day for Peshawur where he expects to meet the Viceroy. Lord Napier telegraphed from Aden that he wished no demonstration on landing here. Sir Wm. Mansfield left by the Mail yesterday morning.

—*Times of India*: "Ismail Pasha has just welcomed to his service three American gentlemen, who during the late war acquired considerable experience in military engineering and explosive artifices. Two of them were on the Southern, and one on the Federal side. They have accepted commissions under the Pasha as Colonels, and will be known in Egypt as the Beys Cameron, King, and Kannon."

—H. H. the Rajah of Kuppoorthalla died on the 2nd inst. on the Steamer *Golconda*, a few hours after embarking at Aden, and his remains were brought to Bombay, and yesterday despatched to Nassick to be there burned. He was under 40, and died of Bright's disease.

—Dr Newman, writing to the *Standard* expresses his firm belief that "a Greater Power than that of any man or set of men, will overule the deliberations of the Council to the determination of Catholic and Apostolic truth, and that what its fathers eventually proclaim with one voice will be the word of God."

—Ghoma Soma has been condemned to be hung for the murder of Bhica Krishna. He made an ample confession to the effect that he had a quarrel of three years' standing with the boy Bhica's mother, that she had bewitched him and made him impotent, and that he, therefore, obeyed a sudden impulse which he felt to kill Bhica with a bill-hook.

—The Hon. F. S. Chapman in the Viceregal Council, on the Temple Budget: "No special information of any kind has been laid before us, and I must say that there is nothing in the hon'ble gentleman's statement calculated to assist us in arriving at a conclusion. As far as I can understand, the gist of the case is this. Last year, an oversanguine estimate of the opium revenue was made. This year, the Government have thought it advisable to go into the opposite extreme, and to estimate that the revenue for the year we have now entered on will be one million less than the actuals for last year. To make up this deficiency, this additional income-tax is to be imposed. Now, I submit that neither the Government nor any other mortal man can foretell what the opium revenue will turn out. If there is a surplus, which I understand is not likely, then I have no doubt we shall be told of it with great self-complacency by the hon'ble gentleman next year. But if this most precarious source of income fails altogether, or diminishes in a most unexpected manner, I want to know whether the income-tax is to be the only support on which we are to fall back."

—The "National Paper," a Bengal print, sharply criticizing the increase of the income-tax, happily remarks—"We hope the Government will not repeat the blunder of killing the calf (!) which daily produced a golden egg."

—The B. B. & C. I. Railway Company have accepted the Gun Carriage Factory as a site for their terminus at Colaba.

—*Friend of India*: "Are the Turks to be the first to give India the advantage of a railway in the Euphrates Valley? It looks like it. Last June, soon after the arrival of Midhut Pasha as Governor General at Bagdad, his Excellency asked Colonel Herbert, our representative, for the services of a Civil Engineer from India, as he had resolved to open up the resources of the province by railways. He had planned a line from Bagdad to the Euphrates opposite Kerbela, the well known Shia shrine of Hussan and Hossian. He had resolved to open up the navigation of the Tigris by steamers ordered from England, as far as Belijik, and thence to lay a line of railway to Aleppo and Alexandretta on the Levant. Nothing could be better, though it did not seem likely that Turkish apathy would allow much to be done. But a line of steamers from Fao, at the mouth of the Euphrates, to Suez, is being established, and we believe that a steamer and barges have already arrived at Fao from Kurrachee to open up the navigation to Belijik. Before an engineer could be sent from India the Pasha had engaged a considerable staff of engineers under a superintendent of Public Works who is described as an able man. We trust the Pasha will be kept at Bagdad until he has carried out his plans, but we fear he will not be able to secure the capital for so long a line as that projected from Belijik to Alexandretta. The route by Aleppo and Brindisi would save a week in the distance between Kurrachee and London. We are sure the Government of England and India will give the Pasha all encouragement and support."

"Not only on occasions of famine and rebellion, but in ordinary times the prudent and earnest missionary sometimes does more for the administration of a province than many a paid official. Dr. Duff in Bengal, Dr. Wilson in Bombay, Kincaid and Mason in Burma, Hislop in Nagpore, and the United Presbyterians in Rajpootana are a few illustrations of this. We have long been aware of the good work done for Government and the people by the Rev. W. Jones, of the London Missionary Society, in the jungle country of Singrowlee, inhabited by a variety of the Gond race. Far removed from the care of the district officer of Mirzapore, this country seems to have been abandoned to the tender mercies of native officials, foreign usurers and swarms of Hindoo ascetics who spoiled the simple people. The villager, who lives a hundred miles from the nearest court, would rather sell his cattle to satisfy a policemen than go so far even as a witness. Mr. Jones draws a vivid picture of official extortion where the eye of the Sahib is not. 'A police station four or five strong is equal to a tax on the village of as many hundred rupees a year.' The native officer in charge of Duddhi, the head station, was an oppressor who did his best to keep off the mission that ultimately drove him out of the field. The grain dealers from Sasseram have fattened on the people, as the Bengalees did in Sonthalistan till insurrection broke out. Of how many obscure districts is this a picture, and into how few is the light of justice, public opinion and truth brought by missionaries! For political reasons alone it would be well if their number were increased a hundred-fold."

Tuesday, April 12.

—An outrage on Chinese Christians has taken place near Canton.

—Both the English and U. S. Consuls when calling on Viceroy Li were not received with official etiquette at Hankow, whilst the French Acting Consul appears to have been recognized on terms of equality.

—*Bombay Gazette*: "The great fair at Dakore, near Ahmedabad, which only recurs at intervals of thirty years, commences on the 13th instant—it is expected that the gathering will be very large."

—The *Indu Prakash* on the Widow-Marriage discussion: "The whole and sole triumph of the orthodox party consists in winning over to its side one of the five adjudicators nominated by the Widow Marriage party. But then, mark how this was accomplished, what breach of faith and sacrifice of truth were perpetrated! The Pope Shankaracharya had given a solemn writing duly signed and sealed to the Widow Marriage party that he would observe the strictest neutrality and would not suppress truth. But what does he do actually? He uses, we are grieved to learn from unimpeachable sources, the whole weight of his influence, position, and authority in tampering with the adjudicators. He feels no compunction in summoning in his presence even adjudicators of Mr Krishna Shastri Chiploonkar's position and views, plainly lets them know that he was bent upon putting down the movement, and that he looks to them for the preservation of 'time honoured religion.' But to the gentleman who actually deserted, he is not satisfied with giving this general advice, hint, and warning. He happens to be an old man of seventy, totally unacquainted with English and occupying a front rank among the old and respectable leaders of society. Him he fixes upon as the proper prey. He summons him in his presence, declares to him his will, exhorts him not to subvert 'time honoured religion' and insists upon his voting that Widow Marriage was not sanctioned by the Shastra. The man makes scruples, and urges that he is told that when 'time honoured religion' is at stake, a lie may be told, quoting the authority of the great Dharma Raja, the eldest of the Pandavs, who gave an equivocal answer when asked by Drona about the news of

the death of his son. At last the man is made to swear upon His Holiness' feet that he would declare Widow Marriage to be against the Shastra. All this does not reduce the criminality of the man who consented to violate his oath, but it shows the nature of the neutrality that the Acharya observed. One can excuse the contesting parties using all their might to secure success, but the acknowledged head of religion, who had solemnly pledged himself to observe strict neutrality, should certainly have acted up to his pledge. Whether the person who deserted did so from conscientious motives may be judged from the fact that he himself was the first gentleman who for the first time brought to Mr. Vishnu Shastri Pandit's notice the authorities from Mahabharat showing that Kaliyuga proper has not yet commenced, and that consequently the prohibitions against Widow Marriage in Kaliyuga have yet, according to the Shastra, no place."

WEDNESDAY, APRIL 13.

—The bargain between the Elphinstone Land and Press Company has been completed. By this says the *Times of India*, "there is transferred to the State from private projectors and owners over 200 acres of commercial building land—drained, roads laid out, and with extensive sheds and warehouses—also 52 acres of tidal dock basins with nearly three miles of wharf frontage. For this vast property on the harbour side of the first commercial city of the East, the Government of India pays about £1,780,000, being somewhat less than the prime cost, although the property was acquired on reasonable terms, and the works have been carried out with judgment, economy and discretion."

—Mr. Anstey was yesterday committed for contempt of Court, by Sir Charles Sargent. He insisted upon addressing the jury after he had been directed to sit town. The arrest was merely nominal.

—A little Hindoo girl fell into one of the quarry ponds which the Municipality leave open and unguarded, and was drowned.

—The *Gujarat Mitra* says that Mr. Nana Morojee, our able and esteemed Magistrate, is to be appointed Prime Minister to the Gaekwar.

—The Rev. John Scott, Weslyan Missionary in Ceylon, reports an addition of 500 persons, once Budhists, to the Church in four months. On one occasion forty natives stood up one after another and for two hours gave intelligent testimony of the reality of the change.

THURSDAY, APRIL 14.

—H. H. the Takoor Sahib of Bhownuggur died on Monday last.

—*Friend of India*:—"For the Mohurrum now over, 76 taboots and 303 punjas were made; last year there were 78 taboots and 325 punjas."

—There has been another scene in the Bench of Justices. Mr. Crawford, Municipal Commissioner, gives Mr. Russell Aitken the lie direct and threatens to chastise him.

—*Ceylon Observer*: "Yesterday (Monday) the Duke and the Governor with their respective suites went down to the kraal at nine o'clock, and the natives at once began operations by trying to noose the elephants. Amongst the first things which occurred was the facing by four elephants of the whole of the wild ones drawn up in a row opposite the grand stand. The wild animals had the advantage of the ground and they made a charge at the line of tame ones, knocking down one of them and bruising the mahout though not seriously. There was an enormous 'rogue' amongst the herd and he was a terrible antagonist. After the panickeas had driven the elephants, who numbered about thirty, for some time, the chief of the mahouts came to the grand stand and said they could not get the tame elephants to face the wild ones unless the big rogue was shot, as they were frightened at it. The difficulty was to find a rifle, and one could not be found for some time. After a great deal of delay a very rusty old rifle was produced, and Mr. Laurie of the Royal Artillery, one of the best elephant shots in Ceylon, and Lord Charles Beresford, of the *Galatea* went into the kraal, the former with the rifle and the latter with a spear. Mr. Laurie got a very good shot and brought the rogue down on his side, an incident which was followed by tremendous cheering on all sides. The elephant, however, got up and again charged; and a few minutes subsequeutly at the end of the kraal, and hidden from the grand stand by the trees, there was a tremendous scrimmage. The second shot was not so good a one, and Mr. Saunders, the Assistant Government Agent, having obtained a second rifle got a shot at him and hit him but did not kill him. At that time the elephant was facing the grand stand, the Duke of Edinburgh and a large number of gentlemen being upon it. Underneath was Mr. Saunders, who fired two shots and missed the elephant, when all of a sudden the animal wheeled round and almost simultaneously a report of a rifle was heard apparently from the other side of the kraal; the shot struck the elephant which fell, to use the graphic words of a spectator, 'as dead as a nail.' It is not known who fired the shot, but it was a very foolhardy one as had it missed the elephant it would have gone direct into the grand stand."

—After the lapse of nearly a year since a telegram was sent from Mangalore to Baboo Chunder Sen, asking for Missionaries, the Calcutta Brahma Somaj is now sending three. They believe there are 10,000 ready to embrace their views there.

—The *Indian Church Review* hears that the Rev. T. Williams, S. P. G., is to be sent to Ahmedabad to open a Mission there, and thinks it a mistake. Our contemporary adds, correctly we think, that the scope in Bombay for a Guzerati Mission 'is even wider and more promising than in Ahmedabad,' where there is already a pretty strong Mission.

—The *I. C. R.* thinks the term "the Reformed Church" as meaningless as the term "Protestant," perhaps it is.

—A correspondent having asked about the Marathi version of the Prayer Book, the editor *I. C. R.* says:

"The translation as far as it has proceeded has been found to be unfaithful, the rubrics having been paraphrased, the preface omitted, &c., and it has we believe been rejected."

FRIDAY, APRIL 15.

—A Native paper on the recent case in the Parsee Matrimonial Court: "A delicately nurtured young lady was subjected to treatment against which even a fishwife would have rebelled, and because the majority of delegates of the old stamp, who are wedded to their old ideas, think such treatment to be quite in order, a British Judge and an Englishman, gives effect to their verdict—because the law would have it so."

—*Poona Observer*: "On Sunday last about five thousand persons assembled at the Toolseebaug, to commemorate the birth of Ramchunder, a Hindu deity."

—"On Sunday last," says the *Observer*, "the proceedings in the widow marriage question resulted in the confirmation of the excommunication of the following individuals:—Gopalrao Hurry Deshmook, Vishnoo Purushram Pundit, Vishnoo Moreshwur Bhiday, Vishnoo Purushram Ranaday, Cristna Shastree Calaykur, Mahadew Govind Rannary, Janardhun Suddasew, and Wamonrao Narayanrao Puruspay. It was, however, promised that if these parties would tender an apology they will be re-admitted, but Pandoorung Veniak Kurmurkur, and his wife, Venoo, are not to be re-admitted on any account. The remaining one hundred and seventy-one Brahmins who were likewise excommunicated, and who were in favour of the question, have presented a petition to Gooroo Sunkurcharry praying to be re-admitted in their caste."

Great is Diana of the Ephesians! Great is Caste!

—Deaths last week, 297; (by small-pox 30.)

—The *Bombay Gazette* offers a prize of Rs. 50 for the best Essay containing a full and true account of the social status, condition, style of living, and daily habits of Widow Girls among the middle and superior classes of Guzerati and Marathi speaking Hindoos. Competitors must be Hindoos.

—Kurrachee paper: A dreadful tragedy was enacted in Rambaugh Gharry Khatha early yesterday morning (April 7). A peon named Dhoorga Thelly murdered his mistress and child in cold blood, and then put an end to his existence by cutting his throat.

TESTIMONY FOR GOD.

The object of our life should be to bear testimony for God in the world, and that not only in the confession of our lips, but, as Paul expresses it, "that Christ may be magnified in my body, whether by life or by death." In true testimony, our aim should be, "by manifestation of truth," both in word and life, "to commend ourselves to every man's conscience *in the sight of God*." In order to bear testimony in this way, we must walk with God, in communion with Him."

Let it be remembered that there may be great intellectual power exercised on the things of God, and yet there may be no true testimony. God, indeed, may use the intellect, which is His own gift; but, in order to its being so used, it must be submitted in humility and docility to the Spirit of God. Without this, as has often been manifested in the history of the church, the greater the intellect, the greater is the power of evil.

This truth is especially applicable to those who are called to give testimony as preachers of the Gospel. They may preach with great intellectual power and great earnestness, and may make their statements with much truth and clearness, and yet there may be little or no testimony to the conscience, because there is no manifestation of God in it all. "God is love," and can only be manifested by one who is walking in communion with Him. As the apostle expresses it, "God is love, and he that dwelleth in love dwelleth in God and God in Him." If in communion with God, the preacher can show God's love to the soul of the poor sinner, this is the testimony which is pleasing to God and which meets the soul's wants. Man's mind may be amused with abstract truth and this the intellect may supply. But the poor miserable sinner wants rest for his soul; and where can he get this, except in the knowledge that God is love, and in the provision which love has made for him? The true power of an evangelist, his special qualification, is a heart overflowing with the love of God, and telling out of its fulness of that love which is every thing to himself. And so we often find one without any great mental power or culture, and who is not distinguished by great clearness in stating the truth, abundantly acknowledged of God in his simple message of love.

Love is God's great instrument in effecting His work. In communion with Him our joy is in love, and out of the abundance of the heart the mouth speaketh. Oh! how happy is the communion and confidence of love! And this is true testimony—the manifestation of love—the manifestation of what God is. This is what God will acknowledge, and is the testimony which He would have us give in the world in all our conversation. In bare, abstract truth there is only a testimony for our own opinions; and what is gained even if we persuade men to be of the same opinion? This is not the form in which God gives us truth; He clothes it in love—He manifests it in the gift of His only-begotten Son. "*Herein is love*," and *this is the* testimony which He has given us to bear. True preaching is the breathing forth of the yearning love of God from a heart in which He abides. And the knowledge of this is of unspeakably greater importance than all studies of rhetoric and human art. "As though God did beseech you by us, we pray you in Christ's stead be ye reconciled unto God," is Paul's description of preaching, and it meant something on the lips of a man who was preaching at the peril of his life, and who had suffered the loss of all things.—*The Witness.*

THE QUEMADERO, OR "PLACE OF BURNING," IN MADRID.

Most have heard of the discovery made close to Madrid, in the commencement of the present revolution of the "Quemadero," where, three hundred years ago, the Inquisition burned so-called "heretics." Some workmen came upon it in the process of cutting a new road. The amount of human remains subsequently excavated is appalling. Among the other horrors were found two bony hands, transfixed by a large nail, and clasped in the attitude of prayer, and the ribs of some victim with the spear still protruding by which they had been pierced. On the attempt being made to separate them from surrounding substances they crumbled into dust. The effect of the discovery was immense. Rome was revealed more clearly than ever before the eyes of Spain. A speaker in the Cortes said that while there were strange *geological sections and strata* there were also strange *theological sections and theological strata*, declaring the history of the past. There was a public meeting held on the site, attended by multitudes: some of our brethren sold Bibles amid the crowd, advertising them as copies of the book forbidden by the Inquisition.

The impulse thus given to religious liberty is still profoundly felt. I have just visited the spot. The workmen have not yet finished making the road alluded to. On one side there is a high bank, half way down which these long black strata are exposed to the full light of day. Their

contents crumble beneath the touch, and are found on examination to consist principally of the *debris* of fuel and human bodies burned and buried together.

"The earth shall disclose her blood, and shall no more cover her slain."

Ye layers of ashes black, and half-burnt bones,
Ye monuments of martyrs' stifled moans,
Of human agony and dying groans,
Cry out till every ear has heard your tones!
Cry till the murderess trembles, though her brain
Is drunken with the blood of millions slain:
She did not mean to show you; 'twas the spade
Of simple workmen which your horrors laid
Unearthed and bare before the light of day;
They only dug to open a new way.
As they advanced, the ground before them grew
In patches softer, changed its wonted hue,
And with the smell of death defiled the air.
They dug, and they discovered layer on layer,
Black bones, and rusted chains, and human hair,
And iron nails, and bits of melted lead
And the burnt fuel of unnumbered dead.
They cut the heap across—it crowns a hill;
Its length is shown—its breadth lies buried still.
Doubtest thou, reader? I was there to-day;
I saw them at their work; I brought away
Some horrible remains which, while I write
These very words, are lying in my sight.
A piece of paper on this table holds
Some of this martyr-dust within its folds.
I pause and gently touch it with my hand:
It is not common earth; it is not sand;
I look at it: the tears have filled my eyes;
My God, what is it that before me lies?
The ground beneath was gravel and was red,
But this is dark and formed a separate bed.
How soft it is and light; it feels like soil
That has been saturated once with oil:
Tis full of small black cinders; most is grey
And ashen; here is something burnt away
Black as the blackest coal; this was the meat
Of some relentless and devouring heat.
A little box beside the paper stands:
Its relics I collected with these hands;
I take a something from it, like a stone;
'Tis grey and light; ah! 'tis a piece of bone;
This was the side on which the muscles grew;
The other side its chambers are burnt blue.
These four are lumps of iron; they are red,
Like fetters that have rusted off the dead.
This was an iron bolt, 'tis long and curved,
To hold a chain or cord it doubtless served;
This is a hollow bone burnt through and through,
It leaves upon my hand a dusky blue;
That was a bar of iron, now mere rust;
And this is indistinguishable dust.

O Rome! thou mother of a cherished race;
Blush not to show the world thy kindly face!
Thy bosom—hide its demons—hush—thy breast,
Tis there alone that suffering men find rest.
How mild the chastisements thy love hath used
Whene'er thy children have thy laws refused!
Gentle coercion! Pity's tender tones!
Tell me, thou murderess black, what mean these bones?
These bones before me; those upon that hill,
Who, what were these thus slaughtered by thy will?
What did these helpless women? these poor men?
Why didst thou shut them up in thy dark den?
Why didst thou pinch their flesh, and starve their frames,
And cast them bound into devouring flames?
True, they reproached thee for thy crimes and lies,
And prayed for thee with sin-forgiving sighs;
Thy multiplied idolatries abhorred;
No mediator honoured but their Lord;
Condemned thy priestcraft and thy love of gold;
Clung to God's Word, and for its truths were bold;
Adorned by blamelessness the name they bore;
Loved not their lives to death. What did they more?
Were they adulterers—these prisoned saints?
Or murderers—these who died without complaints?
Hush! for they sleep in Jesus—soft their bed;
His suffering saints their Lord hath comforted!
Hush! for the sevenfold wrath of God grows hot!
Hush! for her deep damnation slumbereth not.

Madrid, Jan. 14, 1870. H. GRATTAN GUINNESS.

N. B.—Any one desiring to reprint these lines is encouraged to do so, but requested to retain them unaltered. They were written in the presence of martyr relics and of God. Yes, circulate them Stifle not the cry of blood. Remember what is passing now at Rome. Unmask the murderess. Charge her with her crimes. Warn the unwary. world against her; and let all clear themselves of her sins who would not to be partakers of her plagues.—*The Christian.*

TELEGRAPHIC NEWS.

London, April 1*st.*—The Oriental Bank have declared a dividend at the rate of 12 per cent. per annum.

7th.—The Canadian Government have received information regarding an intended Fenian invasion on the 25th inst.—Disturbances have been repressed at Salamanca, Carthagena and Seville, and troops have been despatched to Barcelona. —England has protested against the New Greek Loan.

—*8th.*—The recovery of Mr. Bright is now progressing, but his medical advisers think it undesirable for him to resume his Parliamentary duties during the present session.—In the House of Commons last night Mr Grant Duff, in replying to Mr. Bagwell, said that the Nawab Nazim of Bengal had been permitted, as a special favour, to present his memorial to the Duke of Argyll personally, instead of through the Government of India. He added that the memorial has been sent to India for report.—Captain Greville-Nugent has been unseated for Longford.—H. M's transport *Crocodile* has arrived at Portsmouth.—Tranquility has been restored in Spain, except in Barcelona.—Latest advices from Canada state that great excitement has been caused there in consequence of the execution of Scott by Rielle. Government have announced the adoption of an energetic policy.—The appointment of a Royal Commission of Enquiry into the payment by officers of over-regulation prices for commissions in the army appears in last night's *Gazette*.—Mr. Grant Duff, replying to Sir J. R. Bayley in the House of Commons last night, said that the "employed salary" of regimental surgeons in the Indian Army was comparatively small, because the "unemployed salary" had recently been raised and was considered very liberal.—The Secretary of State had communicated to the Indian Government that he would prefer that Indian Surgeons should alone be prohibited from receiving 50 per cent. of their salaries when they are on furlough in Europe.

9th.—The *Home News* of yesterday states that revised unconvenanted furlough rules have been forwarded to the Indian Government.—The demands of the European officials relative to increased facilities for taking furlough in Europe, for retirement and pensions are refused on the ground of the condition of the finances.—The question of a successor to Sir Donald Macleod is still undecided. The majority of the India Council stubbornly oppose the proposed abolition of local Commanders-in-Chief. The Duke of Argyll is equally unyielding in regard to the project of the Horse Guards to fairly distribute the divisional commands in India between officers of different presidencies, and His Grace objects to place officers of one presidency in command of troops belonging to another.—The House of Commons is daily discussing the Irish Land Bill in its morning and evening sittings. The chief clauses have passed, and all opposition amendments have been rejected. Government have, however, made material concessions.—The following names appear in the obituary of the week:—Lieut. Davis, Capt. B. J. Morrison, Capt. James Stewart, and Chas. Green.

11*th.*—Mr. Lowe presented his annual Financial Statement to the House of Commons to-night. —The revenue for the year 1869 amounted to £75,434,000, and expenditure to £67,564,000, leaving a surplus of £7,870,000, of which sum £4,300,000 have been applied to the Abyssinian expenses, the remainder to the payment of Exchequer Bonds, and to buying up Exchequer Bills.—Seven millions sterling have been paid off the National Debt.—The estimates of Revenue for 1870 are set down at £71,600,000 (including the new license for carrying fire arms), and the expenditure at £67,113,000, showing a surplus of £4,487,000. To reduce the Debt, Mr. Lowe proposes to invest the Post Office Savings Bank Stock in annuities terminable in 1885 The annual charge on this operation will be £190,000, leaving a surplus of £4,297,000 available. —For the reduction of taxation, the Chancellor of the Exchequer proposes to abolish hawkers' licenses and other small trading licenses, the tax on playing cards, and the five per cent. railway, passengers duty. With the remaining £4,000,000 he proposes to reduce the Income-tax to four pence; and the sugar duty by one-half. He will then retain a surplus of £331,000.

12*th.*—Sir Henry Rawlinson was examined before the Diplomatic Service Committee yesterday. He said it was desirable to place a Consul in Persia under the India Department. There would be no difficulty in teaching junior officers in India how to discharge the duties.

13*th.*—The war in Paraguay has terminated, General Lopez having been defeated and killed. —The House of Commons has adjourned till the 25th instant.

13*th.*—Government have introduced a Bill to disfranchise Beverely and Bridgewater.—Colonel Henry Ponsonby has been appointed Private Secretary to the Queen.

14*th.*—Militia regiments have been sent to the Canadian frontier in consequence of an apprehended Fenian raid.—Herr Polacke has formed a provisional Cabinet at Vienna.—The Corps Legislatif have adjourned till after the plebiscitum.—Mr. Gravs has announced that he will move a resolution on the 17th May, that it is desirable that the Indian Council embrace among it members persons practically acquainted with the trade and commeres of India.

Paris, 8th.—The proposed plebiscitum on the 24th April on the question of Constitutional reform is causing dissensions in the French Cabinet.

9th.—A Ministerial crisis has occurred here. —The resignation of M. Buffet, the President of the Council, has been accepted. The resignations of the other Ministers have either been presented or are imminent. It is believed that the entry of M. Laguerroniere and of M. Magne into the Cabinet is probable.—M. Ollivier remains Premier.—The insurrection in Catalonia has been supressed.—Telegrams from Vienna anounce that the Ministerial crisis continues.

12*th.*—Mr. Ollivier has announced that the plebiscitum will take place on one single day.—Vienna advices state that Herr Polacke is now engaged in the formation of an Austrian Ministry.

13*th.*—The crisis still continues. The Ministry will remain incomplete until after the plebiscitum, which has been fixed for the 1st or 8th May. —The Duke of Montpensier has been condemned to one month's imprisonment and to a fine of 30,000 francs, as an indemnity for the loss incurred by the family of Prince Henry of Bourbon.—Extensive strikes have taken place in the iron works in the department of Loire.

Miscellany.

Methodist Episcopal Mission Report: Hooseinabad, Lucknow: "The old and flourishing Zenána school in Káiserbágh has been severely shaken, in consequence of the conversion to Christianity of the teacher Jáffry Begam, with her two married daughters. These ladies are of very good family, and their conversion has raised a great excitement among both the Hindus and Mohammedans of the city; the more so as the two law-suits growing out of the case have given a degree of publicity to the affair which we cannot but regard as providential. Nawáb Dula, the husband of Jáffry Begam, has not materially opposed the conversion of his wife; but her two daughters were more unfortunate; and to escape the violence of the persecution of their husbands, have taken refuge in their mother's house. One of the sons-in-law has filed a suit in the court of the Civil Judge of the city, asking for the possession of the person of his wife. The suit has been going on for nearly two months. The Mohammedan pleaders of the city courts making the case of the plaintiff their own, have rendered him every assistance, while we, on the other hand, thankfully acknowledge the assistance which we have received from G. T. Jackson, Esq., pleader of the High Court, who has very kindly taken the case into his own hands, and without any remuneration whatever, has already spent several days on the defence. The case is not yet decided, though there is every hope that the court will not resign this Christian convert to the power of an infuriated Mohammedan husband; while the convincing triumphant testimony borne to Christianity by these ladies in open court before crowds of Mohammedan moulvies and lawyers, compensates a hundered fold for the annoyance and fear to which we and our converts have been exposed. Friday the 14th of January, is a day that will not soon be forgotten in Lucknow; for three long hours the Mohammedan pleaders for the prosecution cross-questioned and examined Jáffry Begam and her daughter, in the hope of shewing that through ignorance, fear, or deception, they had renounced Mohammedanism for Christianity. But their efforts were fruitless; the answers of the witnesses were so clear and simple, and evinced such an intelligent comprehension of Christianity and utter rejection of Mohammedanism, that all present could not but feel, that however the judge might eventually decide the case, Christianity had that day been gloriously vindicated in the presence of its enemies. Strange as it may

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appear, the conversion of these women has not seriously affected the attendance in our Zenána school, taught by them."

Gondah—"During Rajab Ali's stay in Balrámpúr *forty* of the more contiguous villages were visited, and preaching conducted regularly in the bàzàr of the city. Two important melàs held near Balrámpúr were also attended, and the Gospel made known to hundreds who had probably never heard it before. The *Làma Gurù* mela is held in April at Kheri, seven miles to the north of Balrámpúr, and is annually attended by over 20,000 persons. A pukkà Samádh, or building in which Hindoo devotees bury themselves alive, is the centre of attraction at this melà; for here the *Gaddi-nishin*, or successor of the Lâma Gurù, sits in great state, receiving flowers, fruits, grains, and money from the common people, as well as the homage of his more superstitious followers. Here, as long as this religious fair lasted, our Native brethren stood up three times a day, to tell to listening multitudes of the one great true Gurù, or teacher, the Son of God, who came into the world to save sinners."

"There were over 25,000 persons present at the Devi Pàthan melà this year. Ratn Nàth, the supposed gurú of the goddess, came down from the Nepául hills, attended by his 300 flaunting, chanting priests, with the same noise and show as last year. The same absurd blending of modern civilization with heathenism was witnessed this year that we saw with our own eyes a year ago—this gaudy procession, played into the melá by the Rájáh's brass band, to the tune of '*Britania Rules the waves!*' And then, when this ridiculous procession arrived before the temple of the goddess, the most degrading and beastly form of worship ever set up on God's earth, was uncovered to the tune of '*Gentle Annie!*' The same sickening sights and hideous scenes, too, which presented themselves last April, were all seen this season in this pagan pandemonium of blood and cruelty. It was estimated that over 14,000 goats and sucking-pigs were barbarously slaughtered in one week, to propitiate a being that only exists in the dark imagination of this people. This prodigious and useless yearly slaughtering of God's creatures, shows what men, left to the glimmering light of their own reason, will do, as well as points out the mercy and wisdom of the Most High in giving the one great Offering of the cross, to which men's minds should turn, from human and animal sacrifices, to find peace for the tumult of their consciences, and hope for the gloom of their despair. It was amid all this savage work of butchering, our Native brethren preached three times a day for a week, to blood-spotted crowds of people—holding up for their acceptance, '*The Lamb of God, which taketh away the sin of the world.*'"

"At Philibheet there are some interesting cases of *inquirers* among the *Parmánis*, a modern sect of Hindus, who although discarding idolatry, maintain caste, but admit all classes, even Mohammedans into the faith. One of the enquirers is a Brahmin, another a Thakur, both men of influence among their people; of course they meet with great opposition."

"*Nynee Tal;* Medicinal class: The women have made excellent proficiency in the study, and evince a good degree of tact and skill in the management of cases that come under their charge. The Native Doctors and myself are frequently called into the best families, but the women can do much better than male practitioners can be expected to do, for they spend more time with their patients, and attend to many things in the way of nursing, without which medicine can do but little good. As well taught nurses, they would be a great boon; but being in addition skilful in the use of medicinal agents, they must be I think highly useful. Some of the members of the class show a decided aptitude for the work, and all have done and are doing well, with one single exception."

"The Urdu translation of Dr. Murray Mitchell's 'Letters to Indian Youth,' is a book that should be put into the hands of all young men able to read and understand the important matters there discussed in a clear and forcible manner. Already a large number of this edition have been sold, and wherever the book has been read, it appears to be held in high esteem. The 'Scripture Lessons,' in Roman Urdu, has also been well received as a school book, by those who have introduced the Roman character into their Schools. The book is made up of those portions of the Old and New Testaments best suited for school boys to read and understand, and the portions are always given in their integrity, and in the precise words of Scripture."

—"The General Assembly of the Presbyterian Church (Ireland) has had a most successful meeting at which commutation in favour of the general fund was agreed to unanimously, the minority giving in, in the end, after some opposition. The resolutions in favour of Commutation and a Sustentation Fund were carried, first, by overwhelming majorities. There is little doubt that the Sustentation Fund will be sufficient to give to each minister, with the interest of the general fund, £100 a year, apart from the £30 a year which congregations are required to pay in order to receive the grant. The minimum stipend, therefore, in the Irish Presbyterian Church will probably be at least £130. The spirit with which the minister as well as the laity have acted in this matter is to be highly commended, and augurs abundant prosperity to the church in the future.

"The General Convention of the Irish Church commenced its sittings on the 15th. On the first division, the more liberal party carried their motion by a very large majority. The first order was that the bishops, clergy and laity would sit together for discussion, but with the power to withdraw for consideration, and that the bishops should vote separately, and the other orders conjointly, unless when a separate vote should be demanded by three members of either order. The amendment, which was carried, was to the effect that the bishops and clerical and lay representatives, should meet in the same chamber for the discussion and transaction of business. The next amendment, that the bishops and clergy should vote as one order and not as two orders, was discussed with great ardour; the Dean of Clonfert contending that the principle involved, was whether they should give up or retain the episcopacy of the church. Ultimately this amendment was defeated. The bishops were prepared to resist it to the last. The vote of seven bishops will constitute a veto."—*Christian Work.*

PASSENGERS SAILED.

Per *Rangoon*, 10th:

For Southampton—Mrs. Blackwell, Mrs. Phelps and five children, Mr. and Mrs. Edward Dangerfield and two infants, Mr. and Mrs. Beaumont and two infants, Mrs. E. Gilbert Cooper, Lieutenant Colonel and Mrs. Dawkes and infant, Miss Leigh, Mrs. Middleton and infant, Cornet F. H. Hargreaves, Rev. Mr. and Mrs. Maule and infant, Mrs. Middleton and four children, Mr. and Miss. Caird, Mr. T. O. Jones, Mr. S. Paul, Staff Assistant Surgeon Robertson, Mr. W. F. Milton, Mr. Adam Lees, and Dr. Schons.

For Marseilles—Mr. Jas Baylis, Mr. J. T. Watkins, Sir. William Mansfield, Mrs. Southey, Miss. Masson, Mrs. Morris, Captain and Mrs. W. G. Waterfield and two children, Dr. and Mrs. Ruddock and five children, Mrs. White and child, Rev. Edward Kemble, Mrs. Edward Kemble, Captain Vibart, Rev. Mr. C. C. and Mrs. Menge, Mr. Verner, Mr. Henry R. Clarke, Lieutenant G. H. Trevor, Captain Harbord, Colonel and Mrs. Cole and two infants, Captain Simond, R. E., Mr. Bidder, Lieutenant Colonel C. W. Cox, Mr. J. W. Wilson, Mr. D. H. Dalglish, Major Prior, Lieutenant B, G. Goldie, Mr. Bagnall, Lieutenant Aldwark, and Captain T. H. B. and Mrs. Brooks.

For Suez.—Miss. Ballard and child, Lieutenant Colonel Cotgrave, Lieutenant Colonel Gordon, Colonel Fraser, Captain Miller, Mr. G. S. Williams, Mr. John G. Walsh, one Japanese boy, Captain Everett, Lieutenant Byng, Mr. G. Ballard, Mr. T. Grant, Mr. G. H. Grant, Colonel Turner and the Hon'ble Mrs. Turner, Colonel and Mrs. Strachey, Mr. Charles Graf, Mr. Walton and two boys, Major D. L. and Mrs. Browne, Lieutenant Colonel Macbean, and Captain W. R. B. Worsley.

For Aden—Lieutenant Colonel Southey, the Sultan of Lahej, and Mr. L. Lambeth.

For Gibraltar—Major Flood.

Per *Africa*, April 11th.

To Genoa—Lieut.-Col. and Mrs. Haggard and 2 children, Captain and Mrs. Hill, 2 daughters and 3 children, Captain and Mrs. Williams, Mrs. Bigg, Rev. Julian Robinson, and Mr. and Mrs. Marriott.

To Naples—Major and Mrs. Batt, Major and Mrs. Skoltow and family, and Mr. and Mrs. Upton.

To Port Said—Mr. Henry Bill, and Mr. Charisantio.

To Suez—Mr. E. C. Roberts, and Mr. and Mrs. P. Butter and family.

To Aden—Mrs. Baker, and 5 deck passengers.

PASSENGERS ARRIVED.

Per *Golconda*, 9th:

From Southampton—Mr. and Mrs. T. Munell, Mrs. Wynne and two infants, Mrs. J. Smith, Miss Stewart, Miss. Lewis, Dr. Hutchinson, Messrs H. Fuller, E. and L. B. Ingham, and J. Martin (en route to Ceylon).

From Gibraltar—Mrs. Chichester.

From Marseilles—Lord Napier of Magdala, Colonel Dillon, Captain Van Heythusen, Captain Byrne, Captain Roberts, Messrs H. M. Birdwood, Thompson, A. Dent, Reeves, and Bramwell, Don A. V. Quadros, and Mr. M. Cursetjee.

From Suez—Captain Janeti, and Mr. Sorabjee.

DOMESTIC OCCURRENCES.

BIRTHS.

VALENTINE.—At Jeyere, April 5th, the wife of Dr. C. S. Valentine, of a daughter.

EDWARDS—April 10th, at Grant Buildings, the wife of Rev. E. Edwards, of a daughter.

MARRIAGE.

MYER—CARNEY—April 6th, at Christ's Church, Byculla, by the Rev. G. C. Rynell, S. E. A. Myer, to Miss. Jane Evelyn Carney.

DEATHS.

JELLINGHAUS—March 25rd, at Chaybassa, Emil, son of Revd. T. Jellinghaus, Parsonage, G. L. Mission.

JELLINGHAUS—March 27th, Mary Prechnay, wife of Revd. T. Jellinghaus, aged 28 years, 7 mo. 18s, and 23 days.

DREWETT—At 9 7th, at Parell, of abscess on the liver, Mr. Thomas Drewett, Locomotive Foreman B. B. & C. I. Railway Company, deeply regretted by a large number of friends.

LYONS—April 12th, at Bombay, Charles Arthur Lyons, of the P. W. D. Secretariat.

FELL.—April 12th, at Poona, Richard Lakeland, the infant son of Mr. Richard Fell, junior, aged 13 months.

MORRIS—April 13th, at Chinchpoogly Hill, Emelia Francis Morris wife of F. Morris, Esq., Nautical Assistant, Harbour Defences, Mazagon.

Advertisements.

THE BOMBAY BAPTIST MISSION LORD'S-day services are held in the G. I. P. Railway Works, Byculla at 9-30 A. M.; at 1, Grant Buildings, Colaba, at 11 A. M.: and at 4 Clare Road, Byculla, at 6-30 P. M.

BISHOP COTTON GRAMMAR SCHOOL, BANGALORE.

PRINCIPAL REV. H. DUBOIS.

The Bishop Cotton Schools were established at Bangalore, April 1856, in accordance with a scheme framed by the late Lord Bishop of Calcutta approved by the Supreme Government (*Calcutta Gazette.*)

The design of the Schools is to impart a sound English education, on Church of England principles, to the children of both sexes, of Europeans and Eurasians.

The two Schools for Boys and Girls are entirely separate, the latter being under the care of a resident Mistress, who teaches the elder pupils, and superintends the studies generally.

The Boarding Establishments of both Schools are under the supervision of the Executive Committee.

The Principal resides on the Premises of the Boys' School and has the entire charge of the Boarding Establishment of that School.

The Schools present to Parents and Guardians the opportunity of obtaining a sound and religious education for their children, at a moderate cost, and in a most healthy and temperate climate.

The course of instruction pursued in the Grammar Schools is brought into unison with the requirements of the University of Madras for the Matriculation and First in Arts Examinations of which pupils are annually presented at Bangalore.

In addition to the regular studies of the School there are special classes in operation for giving instruction in Surveying, Civil Engineering, Vocal and Instrumental Music, Drawing, and the Vernaculars for which competent masters have been engaged.

TABLE OF CHARGES.

DAY SCHOLARS.

For the University Classes, [per Mensem] ...	Rs.	8	0 0
Surveying and Engineering Class.....	,,	10	0 0
Drawing	,,	2	0 0
Music...	,,	8	0 0
Vernacular [special arrangement]			
Above 12 years of age, [per mensem]	Rs.	6	0 0
,, 10 ,, ...	,,	4	0 0
Under 10 ,, ...	,,	3	0 0

BOARDERS.

For each Boarder [exclusive of tuition and extras]	,,	35	0 0
When more than one from a family [each]...	,,	32	0 0
For a "Found Foundationer"	,,	25	0 0
Washing and mending [per mensem].....	,,	2	9 0
Medical attendance	,,	1	0 0
Entrance fee	,,	10	0 0

All applications for admission for Boys are to be made to the Rev. the Principal or the Secretary, and for Girls to the Head Mistress or the Secretary, who will furnish any information required, and receive all communications relating to the management of the Schools,

TUDOR LAVIE, Captain,
Honorary Secretary.

HOUSES AT MAHABALESHWAR.

FURNISHED Houses for the Cold Season (middle of October to end of February) at a monthly rent of Rs. 30 and upwards may be had by applying to the undersigned. Mahabaleshwar in the cold season is like a European spring, the climate being pleasant, genial, and temperate, the air clear and bracing, and the living cheaper and better than in the hot.

P. MYATT,
House and Dawk Agent for Mahabaleshwar.

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